

HOOK in

they are often eaten by the living. In the Upper Palatinate people throw food into the fire on All Souls' Day for the poor souls, set lights on the table for them, and pray on bended knees for their repose. On the graves, too, lights are kindled, vessels of holy water placed, and food deposited for the refreshment of the souls. All over the Upper Palatinate on All Souls' Day it is also customary to bake special cakes of fine bread and distribute them to the poor,¹ who eat them perhaps as the deputies of the dead.

The Germans of Bohemia observe All Souls' Day with ^{1 mucil} solemnity. Each family celebrates the memory of its dead. On the eve of the day it is customary to eat cakes and to drink cold milk for the purpose of cooling the poor souls who are roasting in purgatory ; from which it appears that spirits feel the soothing effect of victuals consumed vicariously by their friends on earth. The ringing of the church bells to prayer on that evening is believed to be the signal at which the ghosts, released from the infernal gaol, come trooping to the old familiar fire-side, there to rest from their pangs for a single night. So in many places people fill a lamp with butter, light it, and set it on the hearth, that with the butter the poor ghosts may anoint the burns they have received from the sulphureous and tormenting flames of purgatory. Next morning the chime of the church bells, ringing to early mass, is the knell that bids the souls return to their place of pain ; but such as have completed their penance take flight to heaven. So on the eve of All Saints' Day each family gathers in the parlour or

the kitchen, speaks
 softly of those they have lost, recalls
 what they said and did
 in life, and prays for the repose of their
 souls. While the
 prayer is being said, the children kindle
 little wax lights,
 which have been specially bought for the
 purpose that day.
 Next morning the families go to church,
 where mass is
 celebrated for the dead ; then they
 wend their way to the

(called "souls") in Swabia see E. flour, and are of a
 longish rounded
 Meyer, *Deutsche Sagen*, *Sit ten und* shape with two
 small "tips" at each
Gebranche atts Schwabens (Stuttgart, end.
 1852), p. 452, § 174 ; Anton Birlinger, * Adalbert Kuhri,
iMythologische.
Volksthümliches aus Schwaben (Frei- Studien, ii.
 (Gütersloh, 1912) pp. 41
 burg im Breisgau, 1861-1862), ii. 167 s?., citing F.
 Schonwerth, *Aits dcr*
sq. The cakes are baked of white *Oberpfalz*, i. 283.